And in this way did the readers of the day signs remedy it: if someone were born on these several days, they passed over them and waited for Seven Rain. At that time they bathed him, that they might give him a name. For in that way they remedied his fate; then they brought him out at a good time and it resulted at a propitious moment. They made it partly good. Thus they expected that perchance his fate and deserts might become something — if he lived, were well reared, and played his part well; because later, there, they had set in Seven Rain;[2] they put their trust in Seven Rain.

They said it was a good day. Merciful, pitying, and compassionate was the one born precisely upon it. He became fortunate. It was as if his fortune, his deserts, his good luck rained down upon him: as if it sprinkled on or swirled about him. It was said that verily so was his day sign, Seven Rain.

And he who was born on it was forthwith bathed, and they gave him a name. No longer did they pass over it, or delay or postpone it.

Nevertheless, the morrow, Eight Flower, which came next and following, was also the same. It, so they said, was also good. If someone were born on it, they also at once bathed him and gave him a name. For this reason they did so: they feared the one which followed in order — Nine Crocodile.

This, so they said, was in no way good; it was perverse, full of vice. It accorded one rags and tatters. Nothing could become a remedy or cure for the day sign which had followed.

Only and exclusively immersed in and dedicated to evil was the one then born. He was given only to talking; he went wrapped in discussion. Words were his hair. He was hot-tempered.[3] He twisted words. Great was his glee if somewhere there was a shout; there he ran and listened to what was said. If somewhere there was discussion and something was said, he went among the people sowing discord; he went causing disagreements and dissension; he confounded and disunited them.

He disregarded and showed no regret for insinuations, spreading rumors, and continued lying. Falsehood and deceit he went about sowing here and there among the people. He interrupted convers-

auh injc qujpatiaia tonalpouhque, intla aca ipan otlacat inqujlhujtl oc concholoitiaia, qujchieltiaia in chiconqujavitl qujnjquac caltiaia inic qujtocamacazque, ipampa ic qujpatia in jtonal, vncan qujeccaquixtia, ieccan qujça, chicoqualtia, ic conjttilia, in aço ça itla ilhujl, imâceoal, muchioaz intla nemiz, intla uel oapaoaz, intla uel moquetzaz ipampa oc vncan in chicomatl qujtlaliaia, vel qujtemachiaia in chiconqujavitl.

qujtoaia ca qualli tonalli, icnooa, teicnoittanj, tetlaocolianj, in aqujn vel ipan tlacatia, tlacnopilhujanj muchioaia, iuhqujn ipan tzetzelivi, iuhqujn ipan pipixauj, iuhqujn momoloca ilhujl, imâceoal, icnopil, mjtoa ca nel iuhquj itonal in chiconqujavitl.

Auh in aqujn ipan tlacatia, çan niman iquac maltia, qujtocamaca, aocmo concholoitia, aocmo qujtlatviltia, aocmo connechcatlaça:

auh tel no iuhquj in imoztlaioc qujtztica, in qujtoqujlitica. Chicuey suchitl: iuh qujtoaia no qualli, intla aca ipan tlacatia: çan njman no iquac caltiaia, qujtocamacaia, ipampa iuh qujchioaia, y, ichoatl qujmacaçia in oallatoqujlia, chicunavi cipactli:

iuh qujtoaia njman amo qualli, amo tlacacemelle, motqujtica teuhtli, tlaçolli, tzotzomatli, tatapatli, qujteilhujltia, aoc tle ipatica, aoc tle ipaio mochioa, in qujoaltoqujlia tonalli,

çaniioca tetlaactica mjxcaujtica, injc amo qualli in aquj ipan tlacatia, çan tlatolli cololotinemj, tlâtolli cololhujtinemj, tlâtoltzon, tlâtolli, itlaqual tlâtolnecujl, cenca ivelmach intla cana nenio, vmpa motlaloa, tecacaquj, intla cana nenonotzalo, itla itolo, tetzalan, tenepantla, motecatinemj, techalanjtinemj, tenetechcuhtinemj, tetlatolçaçaca teiollocôcoltia:

atle ipan qujtta, amo qujteqanmati in ovitlatolli, in tetzauhtlatolli, ihiztlacati, ixtlactli, tenqualactli, tetlaqujqanjtinemj, motlatolcujcujtlavia, qujtlatlâtlalilia in tlatolli, tlâtolpâqujnj, tlatolcampax, tlatolcacam-

2. We have read chicomatl as chicome atl, possibly a misreading of Chicome quiauitl.

3. Tlatolli ihiquel. See Florentine Codex, Book VI, [illegible]; Sahagún (Garibay ed.), VI, 41, 18: [illegible]

Tezcatlipoca; he only went withdrawing rule and power from others.

And of him who was born on the day sign One Death it was said that he would prosper and be rich, whether a nobleman or only a poor vassal. Many were his gifts. Honor came his way and rested on him when he performed well his penances and humbled himself. But if he did not do well the penances, purely by his own act he forsook and harmed his day sign.

If, at this time, someone were born, then they bathed him and gave him a name. Small children performed the naming ceremony.[1] If a boy had been born, they therefore called forth [as his name] Miquiz, or Yaotl, Cenyaotl, Necoc yaotl, Chicoyaotl, or Yaomauitl. So they placed on him a name of Tezcatlipoca. Of this one it was said: "None may wish him harm: none may wish him to die." If anyone should wish or desire his death, he would simply sicken and suddenly die.

At this time it was the day sign of the slaves, the wretched slaves, whose dwelling places were by the hones for sharpening and the grinding stones. None of the slave-owners could scold them, or abuse them with vile words, or call angrily or indignantly to them when they learned that the morrow would be the day sign of Tezcatlipoca. They then, first, took from them, struck off, and removed from them the wooden collars, the curved ones in which they were held and with which they went about restrained lest they flee. Then they soaped them and bathed them, and made much of and flattered them. They showed them great esteem, because, so they thought, they were his likenesses and representatives:[2] his beloved sons. It was said that they were like the blue cotingas, the trupials, the precious birds of Tezcatlipoca. And those who owned slaves warned and on threat of death[3] ordered their children, youths, and growing sons, commanding them sternly and rigorously, not to chide, deal vainly with, nor strike the slaves.

Auh in aquin ipā tlacatia itonal ce mjquiztli: mjtoaia mocujltonoz, motlamachtiz, intla pilli, anoço çan maceoaltzintli, muchi inemactia, itech açia, itech pachivia, in maviçotl: iquac in tlauellamaceoa, mocnomati: auh intlacamo uellamaceoa, ca çan ynecujian conmocaujlia, qujmjtlacalhuja yn jtonal.

yn jquac, y, tla aca otlacat, njman caltiaia, qujtocamaca, qujxicvenquaqualia in pipiltotonti, intla oquichtli otlacat, ic qujnotza mjquiz, anoço iaotl, ceniaotl, necoc iaotl, chicoiaotl, iaomavitl, ic qujtocamamaia in Tezcatlipuca: injn mjtoaia, aiac vel qujcocoliz, aiac vel qujmjquitlanjz, intla aca qujmjqujtlanj, qujmjqujztemachia çan iē in mococolia onmjctiuetzi.

Auh in jquac in catca ipan tonalli: in tlatlacoti, in tlatlacotzitzinti, in teatexatitlan, temetlatitlan innemjan: aiac vel qujmaoaia, aiac vel qujntenquanviaia, qujntlauelnotzaia, qujnqualancanotzaia, in tlacaoaque, in oqujmatque, ca muztla itonalpan iez in Tezcatlipuca: njman achto qujntomaia, qujtequjlia, qujntlaxilia in quauhcozcatl, in coliuhquj, injc pieloia, inic ilpitinenca, injc amo cholozque: njman ic qujmamoviaia, qujmaltiaia, cenca qujntlaçotlaia, qujnxoxocoiomatia, vel qujnmavizmatia, ipampa iuh qujmatia, ca ixiptlaoa, ipatilloos, ytlaçopilhoan, mjtoa iuhqujn iquecholhoan, içaquantotoca, itlaçototooan in Tezcatlipuca: auh in tlacaoaque, vel qujnnemachtiaia, qujúmjqujznaoatiaia, qujntlaquauhnaoatiaia, qujntepiznaoatiaiaia, in impilhoan, in jntlazcaltilhoan, yn intlaoapaoalhoan: injc amo qujmaoazque qujncuecuenochichioazque, anoço qujnvitequjzque in tlacaoā:

1. Of this ceremony, the Spanish text reads: *"combidauan a los nñós, y les dauan de comer: para q̄ supiessen el nombre, del que auia nacido, y le diesßen a beuer, por las calles."* Eduard Seler, in *Einige Kapitel aus dem Geschichtswerk des Fray Bernardino de Sahagun* (Stuttgart: Strecker und Schröder, 1927), p. 315, translates an explanatory passage from the *Academia de la Historia MS*: *ninan ye ic quinnonotza in oquichpiltzintzī in iquac omilloque ninan ye ic quinnamauia in iuicuc omilatoni[a] in ilon yoaz auh quinilhuia in aye yaual anoço nitzil auh ninan ye ic tzatzilia quihuaua nimilhuis tecnimne xicnicnenquaquaqui i yaxil yquac quicaquiuilia in iuca inic uilchi ilaual ic quinoaz — dann ruft er die Knaben. Nachdem sie geboren sind, gibt er ihnen die Nabelschnur-Opfergabe und fragt (die Angehörigen), wie er heisst, und er nennt ihnen (die Namen) Yaxil oder Uitzil (Krieger oder Kolibri). Und darnach fangen sie an zu schreien und sprechen: "Kommt her, Freunde, die Nabelschnuropfer Yaxils essen."* Dann meldete sie seinen Namen (der Kinder), *und dann alle es nennen rufen.*

2. See *Florentine Codex*, Book VI, fol. 785*v*.

3. *Quinquitnonotiliaia*: the term so appears in the Nahuatl column.

[i.e., Use Death.—Analyst]

And then also at that time died those who were in jail, who were there for something which demanded the supreme penalty: perhaps an adulterer, or a thief, or a fire priest of whom something had been found out — perchance he had had a paramour — and who was known as an evildoer; or whatsoever sin he had committed. Also of the captives some then died.

Auh yoan no iquac vncā mjquja in quauhcalco onoca, in jtla ic cate, in vei quiztacuticatca, aço tetlanxinquj, anoço ichtecquj, in anoço tlenamacac, itla oittililoc, aço momecati, in moteneoa tlaçolchiuhque in çaço catle in ovi oquitlaco: no iehoan in mamaltin, cequintin vncan mjquja,

It was said that through these Moctezuma received life. By them his fate was strengthened; by them he was exalted, and on them he placed the burden. So it was said that it was as if through them once more he were rejuvenated, so that he might live many years. Through them he became famous, achieved honor, and became brave, thereby making himself terrifying.

mjtoa: ca iehoan inca monealtiaia in motecuçoma, inca motonalchicaoaia, inca moquetzaia, inca moquixtiaia, iuh mjtoa: iuhquin oc ceppa inca mopilquixtiaia, ynjc vecaoaz, inca motleiotia, momaujaçotia, motequantlalia, ic motlamauhtilia.

And when someone was then born,[5] they feared that the [Goddesses] might at that time descend. But later, on Three Crocodile, he was bathed; then they made his fate somewhat better, for, so it was said, Three Crocodile was a good time.

Auh in aqujn ipan tlacatia, qujmacacia injc vncan temoa: auh qujn jpan in ei cipactli, maltiaia, vncan achi qujqualtilia in jtonal, iuh mjtoa: ca qualcan in jpan ey cipactli.

And also it was said that he who was then born a nobleman became a sorcerer, an astrologer.[6] That is to say, he was inhuman. He changed himself into something [else]; because of it he turned himself into something [else]. Perchance he had as a disguise a wild beast,[7] etc.

No yoan mjtoaia: in aqujn ipan tlacatia pilli, naoalli mochioaia tlâciuhoaj, qujtoznequj: amo tlacatl, itla qujmonaoaltiaia, itlā ic mocuepaia, aço tequannaoale. Etc.

And if [he were] a commoner, likewise it was his work to turn himself into perhaps a turkey, or a weasel, or a dog. Whatsoever was his guise became his magic form. All his task was to assume and accumulate all manner of evil. He influenced women; he bewitched and was clever with women;

auh intla maceoalli, no iuhquj itequjuh catca, aço totoli, aço coçamatl, anoço chichi, ipan moquixtiaia, in çaço tlein inecuepaliz, ynaoal mochioaia, muchi itequjuh, qujcenmama, qujcemololoa, in jxquich tlauelilocaioti, cioanotzquj, xochioa, cioatlatole, tempachioace, tetlatlacuepili, teiolmalacacho, teioiolmala-

---

3. An additional phrase in the *Real Palacio M1* will change the meaning somewhat: *ayamo mahtiaya, ypampa — and when someone was that born, not then was he bathed for they feared. . . .*

4. Angel María Garibay K., "Paralipómenos de Sahagún," *Tlalocan*, II, 2 (1946), p. 171.

5. *Ibid.*, pp. 170-172: *"en primer término significó . . . algo así como un 'demonio lunático,' o un 'doble' del alma, a manera del epipón* [citing a passage in *La leyenda de los soles*]. *. . . De esta primaria significación pasó a la de la 'duplicidad de la persona,' o el 'desdoblamiento.' . . . Se consulte el brujo capaz de tomar las formas que él quiera, de aparecer en diversos modos y lugares, de ejecutar obras que no son del hombre común: hay en él algo más que hombre: hay un nahualli poderoso y multiplicado."* Derivation of the word may be from *nahuali, nahuala, "verbo arcaico, que encontramos en muchos compuestos. Su sentido es en general 'engañar, disimular' y conviene muy bien al prestidigitador, como al mago, que con embustes, fundados o sólo subjetivos, embarca a las gentes. En Molina hallamos, entre otros, los verbos: nahualcaqui, entrar disimulado, con engaño, secretamente: nahualcuilia, tomar algo a otro con cautela o disimulación; nahuallachia, escuchar mirando, etc. Cabe dudar, sin embargo, si este verbo es el primitivo de nahualli o un derivado suyo."*

In Hernando Ruiz de Alarcón, Pedro Sánchez de Aguilar, and Gonzalo de Balsalobre: *Tratado de las idolatrías, supersticiones, dioses, ritos, hechicerías y otras costumbres gentílicas de las razas aborígenes de México* (México: Ediciones Fuente Cultural, 1953), pp. 24 ff., it is said that *"se deificaban al animal que el demonio les señalaba para que fuesen lo que llaman nahualli. . . .*

". . . cuando el niño nace, el demonio por el padre expresa o tácito que sus padres tienen con él, le dedica o sujeta al animal, que el dicho niño ha de tener por nahual, que es como decir por dueño de su natividad y señor de sus acciones o lo que los gentiles llamaban hado, y en virtud desto queda el niño sujeto a todos los peligros y trabajos que padeciere el animal hasta la muerte.

". . . advierte la denominación y significación del nombre nahualli, que puede derivarse de una de tres raíces que significan: la primera, mandar; la segunda, hablar con imperio; la tercera, ocultarse o rebozarse, y enseguida ay consecuencias para que se acomoden las dos primeras significaciones, me quadra mas la tercera, que es del verbo nahualtia que es encubrirse cubriendose con algo, que viene a ser lo mismo que rebozarse, y así, nahualli dira rebozado, o disfrazado debajo de la apparencia del tal animal, como ellos comunmente lo creen."

See also Chap. 31, n. 1, *infra*.

1/n [i.e., the day One Rain. – Anonymous 42]

Thirteenth Chapter. Here is told and mentioned what was an evil manifestation for him who stumbled or fell at this time; and the evil which befell those born at this time, in the eighth house, called Eight Death. Here are told all the various kinds of evil which belonged with [the day signs].

Likewise was it said: no one [on the day sign Four Wind] might quarrel, nor fall, nor trip, nor stumble, nor sprain an ankle, nor break nor twist a foot. So there was apprehension. It was said: "O that this may not always be! He is affected by Four Wind." That is to say, he was hurt on Four Wind.

And also it is told that as to him who was then born, the readers of the day signs made it favorable for him and provided him with merits. He would, so they said, become rich and a chieftain, a brave warrior; he would become terrifying and menacing; he would gain honor; he would be of a strong day sign. And they did not yet bathe him, [they bathed him later][1] on Seven Serpent. So they said that they made the day sign even stronger for him so that he became very rich, provided with merits, gifts, and good deserts. For [the day sign] Seven Serpent represented our sustenance — grains of dried maize, completely edible. And so they said that the days of the seventh place were always a time of good.

But Five House and Six Lizard, which followed, as hath been said, were in no way good day signs. Both were the times of ritual to Macuilxochitl and Mictlan tecutli. For the one born at this time, man or woman, nothing resulted as his deserts. He labored only in vain; his fate, deserts, and gifts were full of misery. And he was only given to talk, completely enveloped in talk. He was hot-tempered.[2] He reprimanded people; he only knew how to agitate them and cause them to riot. So it was said, so was he reprimanded, when he restrained one from doing something, belabored one in something, or besmirched someone: "At least sometimes the brute is human! The vile brute, the mean and vile-tongued one, the fool! What can be done? His is the day

Injc matlactli vney capitulo, vncan mjtoa: qujl- 787X
mach amo qualli inezca catca, in aquin moteputla-
mjaia, in anoço vetzia, yn ipan jn: ioan in amo qualli
inpan muchioaia, in aquiquc vncan tlacatia, in jpā
ic chicuetetl calli: yn jtoca chicuey mjquiztli: vncan
moteneoa in jzquitlamantli in amo qualli intech ca

No ioan mjtoa: aiac vel maoaia, anoço motlauj- 784
tequja, motepotlamja, motecujnja, moxoquechaquja,
moxocuetlanja, mocxicueloa: ic tlatenmachililoia,
holoia, ma qujcencuj, ca omonauecauj, qujtoznequj:
ca nauecatl in jpan omococo.

No ioan mjtoa: in aquin ypan tlacatia, qujpātiaia, 787X
qujnemactiaia, in tonalpouhque, iuh qujtoaia: mo-
cujltonoz, ioan tiacauhtiz, oquichtiz, tlamauhtiz, tla-
mamauhtiz, momaujzçotiz, tonalchicaoac iez: auh
aiamo caltiaia, in jpan chicome coatl, iuh qujtoaia:
oc cenca vel ipan qujtonalchicaoqia, injc cenca mo- [85]
cujltonoz, injc mācceoale, nemaque, ilhujle, mochi-
oaz: ipampa in chicome coatl ca qujxiptlatiaia in
tonacaiotl, in tlaolli, motqujtica qualonj: ioan in iuh
qujtoa, in chicomexoaia ipan tonalli, muchipa qual-
can.

Auh in quioaltoqujlia macujlli calli, ioan chiqua-
cen cuetzpalin: iuh mjtoaia: njmā amo qualli to-
nalli, in jonteixtin, y, in tlatoaian macujlxochitl, ioan
mjctlan tecutli: in aquin ipan tlacatia in oquichtli,
in çioatl, njman otle imāceoal mochioaia, çan oalne-
nequjçaia, motqujtica netolinjliztli, in ilhujl, in
jmāceoal, ynemac, ioan çan tlatolli cololotinemj; tla-
tolli cololhujtinemj, tlatolli itlaqual, tlacatl qujcā-
oetztinemj, çan ic nemj in tlacatl qujcuecuetlanja,
tlacatl qujcocomonja, iuh mjtoa injc aio: in iquac
on oitla contecbicaltj, in on oitla contecaujltj, in on
oitla ic onteatlatzicujnj, macel ica ontlacanemj in tla-
palpul, iollochicopul, iollopatlachpul, iollotlaueliloca-
pul, quennel noço macujltonale, ca ie iuhque in
mamacujltonaleque, aquen tlatta, ca nel ic monota-

1. The words *quin ompa onhiaia* in the *Real Palacio MS* give this gloss.
2. See Note 3, Chapter 8, *supra*.

secret. They were sowers of discord, of gossip,[6] who spoke with tongue in cheek; spreaders of tales. They confused, confounded, and rejected the counsel of elders. They wished not to be deflated. They were not people of honor. These same dedicated themselves to and paid strict attention to constant evil. It was their only labor. All [their] acts and efforts were repeated adultery, thievery, absconding with tribute; making off with many things by trickery, coveting, and deceiving. They were trouble-makers, interpreters of dreams, who brought others into sin, sold goods in secret, sold people in secret, spirited people away, and misled them, calling them by trickery.

None of his own food did he eat. He lived with other people, going from house to house, entering others' dwellings.

As he had been born, so he grew, shameful and deranged. Then at the start of his childhood, as he had grown in years, incorrigible, too lazy to heed the discourse, he answered impudently or blamed someone else. He was one who became wroth, who turned his face aside in rage and tossed his head in anger, who hung his head. Anger was in his face. He was completely full of evil; wickedness was deep in him. He was perverted, rude; of wicked, evil tongue. Everyone dreaded his tongue and his words. None could equal him in conversation nor best him in talking. So it was said of him: "He is perverted; only words are his lot; he is of evil temper." No man's name gave they him. Everywhere he remained aside from people. He was infamous; he remained a burden to people. Hence was he reviled, proscribed, suspected. Everywhere his life and deeds were regarded with dread. For truly, he had been born in a time of vice and sin. That is to say, indeed, only to be reviled was his gift: nothing good, nothing fine.

And the readers of the day signs bettered and remedied the nature of the day sign on which the useless one was born. They arranged that later, upon Ten Rabbit, he would be bathed and given a name. They said that if he should live, perhaps something would be his deserts, though not forthwith. Still by pain and suffering of mind and body, by his penances, he would achieve that which was to be his gift. Later, himself and of his own effort, he would achieve and acquire it, as hath already been said in many places.

6. *Tenanzonde in the Real Palacio MS.*

icentequjuh in tlatlauelilocaiotl, much ichivil, much itequjuh, tetlâtlanxima, yichtequj, tlâtlaixpachoa, tlatlanaoalchioa, tetlâtlaixtoqujlia, tetlâtlaxiqujttilia, tecovicanaquja, tetlatlanamjctia, tetlatlacolnamjctia, tlatlachtacanamaca, teiichtacanamaca, teiichtacaujca, tenanaoalhujca, tenanaoalnotza, 787x

much aitlaqual in qujqua, teca nenemj, tecacalpanoa, tepan cacalactinemj:

njman iuh qujça, njman iuh mozcaltia, in aquen tlatta, in atlacacemelle njmâ ipan pilpeoa, njman ipan mooapaoa, in auel monotza, aiel qujcaquja in tlatolli, çan ie tenananqujlia, tepan qujcuepa, tlatlauelchioanj, mjixtlaça, moquaquatlaça, iixcueloa, mjixcueloa, vel qujmaxilti, iolaçic, thueliloc, vel iollocujcujtla, âtentlacatl, tentlaueliloc, muchi tlacatl qujtenjmacaçi, qujtlatolimacaçi, aiac qujtenaci, aiac vel qujtempanavia, iee injc mjtoa: atlacacemelle, çan tlatolli ilhujl, tlatolli itlaqual, aiac itlacatocaia, noviian tetenco caca, tepan onoc, tepan cenmantoc, injc aujlqujzquj, tlaitolli, tlaztacolli, noviian mauhcaitto in jnemjliz, in jtlachioal, ca nel iuhcan tlacat, in tlaçoltitlan, teuhtitlan, qujtoznequj: ca çan motqujtica aujlqujzcaiotl, in jnemac, atle qualli, atle iectli:

auh in nen ic qujqualtiaia, qujqualtiliaia tonalpouhque, in iuhquj itonal ipan otlacat, qujn ipan quitlatlaliliaia, in matlactetl tochtli: injc ipan roaltiz, qujtocamacazque, qujtoaia: intla nemjz aço ça itla imâceoaltiz, iece camo caxcanviz, oc totoneoaz, chichichinacaz fi jiollo, in jnacaio, itla maceoaliztica qujcnopilhujz, in jnemac mochioaz, qujn inoma, qujn ixcoian qujmjxnextiliz, qujn qujnomaviz, qujn qujmonomaviliz: in iuh ie mjieccan omotenieuh. [85] 553

[p52 is blank]

X 787 **Fourteenth Chapter, which telleth of the good day signs which correspond to the four houses in this sign; and it was said that the day signs of those then born were good.**

And the one day sign, the one day count Ten Rabbit, so it was said, was a very good time. Whoever was then born, whether man or woman, was of great deserts, great gifts, and riches. For just so was it said of the tenth position, when [the day sign] became the tenth. On the tenth day sign, it was always a favorable time, of gifts and recompense, as in its separate accounts[1] hath already been told. But not then, at that time, did they bathe him, on the day sign on which he had been born. They always directed their attention there to the closing day sign, later, when they bathed him and gave him a name, on [Thirteen][2] Monkey; because thereby they greatly strengthened the day sign; they improved his day sign. For, so it was said, a very good time was the closing day sign, the ending and concluding day sign, as will be told in its account.

And the following Eleven Water, and Twelve Dog, and the concluding Thirteen Monkey, as many as these were favorable. Ten Rabbit drew, dragged, amplified, and helped all of them, so that all four were good. It was said that anyone who was born upon these various day signs became a highly favored person; he succeeded and endured on earth.

That is to say, he was not deflated; not one of the least nor the last; nor a man without recognition. He was well respected and recognized; he was famed and honored; hence he was one who prospered, enjoyed glory, was compassionate, and served others. As a chieftain, he was strong, daring in battle, esteemed, intrepid, able, sharp-witted, quick-acting[3] prudent, sage, learned, and discreet; an able talker, and attentive. It seemed as if he set forth his dis-

Injc matlactli on navi capitulo: itechpa tlatoa, in qualli, tonalli: in jntech ca in nauhtetl calli: in ipan in machiotl, ioan qujl qualli intonal catca, in aquijque vncan tlacati.

Auh in jpan in cemjlhujtonalli cemjlhujtlapoalli, in matlactli tochtli: iuh mjtoa, cenca[2] qualcan in aqujn vncan tlacatia, in oqujchtli, in çioatl, cenca mâceoale, ilhujle, mocujltonoanj: ipampa no iuh mjtoa, in matlactiotia, in vncâ tlamatlacti, in jpan matlactli tonalli, muchipa qualcan, vncan ca ilhujlli, mâceoalli, in iuh ca itlatlatollo, in ie mjeccan omoteneuh: auh aiamo njman caltiaia, in jpan in tonalli otlacat, qujn cen ompa contlachialtiaia in tonaltzonco, ipan caltiaia, qujtocamacaia: in jpan matlactlonnauj oçomatli ipampa injc cenca qujtonalchicaoaia, qujuecapanoaia itonal, ca iuh mjtoa: cenca qualcan in tonaltzonco, in jca tlantica tonalli, in qujtlamjtica tonalli, in iuh ipan moteneoaz itlatollo.

Auli in qujtoqujlia matlactloce atl, ioan matlactlomome itzcujntli, ioan in tlatzonqujxtia, matlactli vmej oçomatli, izqujtetl qualli, muchi qujcentilinja, qujcenvilana, qujncenteteoana, qujncentlatalhuja in matlactli tochtli, ie nauhteixtin qualtin. Mitoa: in aqujn vncan ipan tlacatia in jzqujtetl in tonalli: cenca tlacnopilhujanj muchioaia, oalqujçaia, oalnemja in tlalticpac,

qujtoznequj: amo patzactzintli, amo çan tetzacuja, amo tlatzinpiloa, amo çan can nenemj, vel iximacho teixpan icac, moteniotia momaujzçotia, injc mocujltonoanj, injc maujztli, ihjc tetlaocolianj, injc teca muchioanj: auh injc tiacauh injc chicaoac, injc iaotlaueliloc, injc amo tetlaçaltoca, amo ixmauhquj, ioan injc mozcalianj, ixe, iollo, iollotecujcujl, iolizmatquj, ioliztlamatquj, tlanemjlianj, toltecatl, mjmatinj: ioan vellatoa, vellacaquj, iuhquin mjtic qujte

1. Manuscript: The Mahuel text could also read *tlamatlacti*.
2. Read *matlactli omei*.
3. Cf. *yollotecujcujl* in "Mediciniske ord og udtryk," pp. 204, 211.

Fifteenth Chapter, which telleth of the eighth sign, called One Grass, and the evil day signs with it. But it was said that the second house was good. And all the others, of ninth place, and all the others which started with the ninth — the tenth, the eleventh, the twelfth, and the thirteenth[1] — were said all to be good.[2]

One Grass set in. This was said to be in no wise a good day sign: a day of wild beasts, dreadful. The one then born lived only in misery. Though he found his consolation, yet it only disappeared and faded away.

And he begat children. All his children grew, like dense hair, as if in abundance. They were like trees, like rocks; the earth swelled up. But when he had already begotten, soon he experienced how his children were torn away, faded away, quickly fled, and suddenly died, en masse; all scraped clean, going along their way, buried, receding, cleared away. None remained. Death, mortality, claimed still another.

Like a wide road he gave support to his parents.[3] He was as if struck by lightning. Father and mother, each one by himself, arose, sat meditating, and loosed tears for the loss of his children, only afflicted, always preoccupied, deprived of everything. Gone were those who had made them proud and esteemed, those received in payment, as offerings; those who had lived together, assembled, gathered, united, esteemed, appropriated. Behold, in truth he had begotten children; in truth he had beheld them. Hence this was said to be an evil day; one only of wild beasts, full of misery.

And he who was then born, they did not then bathe; later, on the day sign Three Ocelot, they bathed him. The readers of the day signs so said that the third position was always a favorable time. It

Inje caxtolli capitalo: itechpa tlatoa, injc chicuetetl machiotl, in jtoca ce malinalli: ioan in amo qualli tonalli in jtech ca, auh qujl injc ontetl calli qualli: ioan in jxqujch oc cequj chicunauhtetl in jxqujch oc cequj, in jtech vmpeoa injc chicunauhtetl calli, ie injc matlactetl, ioan injc oce, injc omome, inic vmei, qujlmach qualli catca. 787 X

Moquetza ce malinalli, injn mjtos: njman amo qualli tonalli, tequanj, imacaxonj, in aqujn ipā tlacatia, çan motolinjtinenca, tel qujttaia in jneiollaliliz: auh çan ompoli, çan onqujztiquiça,

ioan mopilhoatiaia, muchintin moquetzaia, in jpilhoan, iuhqujn tlaquauhtzonquiça, iuhqujn tlaneujuja, iuhqujn quavitl manj, tetemmanj, tlalli cuecuetlaca: auh in ie oqujchiuh çan jc qujmati, in iuhquj motlāpevia ypilhoan, onmototocatiuetzi, onmototocatiquiça, muchintin onmjctiuetzi, ololiuhtiuj, mocemjchictivi, oncemoti, onmotoca, ommototocatiuj, onjchictiuj, aocac mocaoa, in oc ce conpeoalti mjquizti, mjquiliztli,

iuhqujn otli patlaoac qujmonquechilia, yoampooan, icetcaiooan, itlapancaioca, itzicueoalloca, ycotoncaoa, icotoncaioa, iezçoan, itlapalloa iuhqujn ipan tlatlatzinj in teta, in tenan, iioca moquetztiquiça, motztimotlalia, mjxaioujtoma, injc oqujmonpolo ypilhoan, ça itolol, ymalcoch qujchiuhtica, centlamjc qujmattica, qujcentlamjtica, oiaque in intech oatlamatia, in jntech ocuecuenotia, in oqujmonpopoaia, in jxco oqujnmanaia, in oqujtepeujtinenca, in ocololhujtinenca, in oqujtetepeujaia, ocololhujaia, oqujmomactocac, omonelchiuh, ie on ma nelli omopilhoati, ie on ma nelli oqujmjttac: ichoatl injc mjtoa, amo qualli tonalli, çan tequanj, motqujtica icnoiotl:

auh in aquin ipan tlacatia, aiamo caltiaia, quin jpan caltiaia, in cy oçelotl, ecmilhujtonalli, iuh qujtoaia, in tonalpouhque, ca muchipa qualcā in citiaia, amo netenmachoia, ichoatl injc qujoallatotoquj- [851]

1. *Malhuil* is understood in the last three numbers.

2. Corresponding Spanish text: "*Capitulo quinze, del octauo signo. Nacendo en malinalli, y de su aduersa fortuna. La segunda casa desse signo entiende por buena, y conformandose todos los casos, de manera arriba, i 10. 11. 12. 13: los tengan por buenos.*"

3. Cf. Olmos, *op. cit.*, p. 212.

been said. But for him who yet lived, the readers of the day signs made it good. Later, when Seven Flint Knife took its place, they then bathed him, because, as was said, the seventh place was always a favorable time. Nothing thus damaged the day sign; precisely at this time were fortune and gifts, for it was the time of the rituals of [the goddess] Chicome coatl, etc.

And Eight Rain and Nine Flower: already hath it been told and revealed how then was a time of evil. For then was when were born the thieves, the adulterers, etc. — those to be feared and dreaded on earth, who mocked people, the perverted, as many times is mentioned in the separate accounts.

And on Ten Crocodile, so they said, it was a favorable time. Then were born the rich, the wealthy, the satisfied, the content, the happy on earth, men and women. Just so were the following — Eleven Wind, and Twelve House, and Thirteen Lizard. Ten Crocodile bore them all with it, and favored them all. These different concluding four day signs were good. So all went traveling in their course. Those there which achieved the "ten" [5] position were all of a favorable time. Thus came arriving the thirteenth day sign, which concluded [the group of day signs].

tonalpouhque: qujn jpan qujtlaliaia in chicome tecpatl, iquac caltiaia ipampa ca omjto, ca muchipa qualcan in chicometioaia: atle yc itlacauhtica in tonalli, vel vncan ca ilhujlli, nemactli: ca ytlatoaia in chicome coatl. et.[a]

Auh in chicuei qujaujtl, yoan chicunavi xuchitl: ie omito, ye omoteittiti in quenjn amo qualcan vncan yn: ca vncan in tlacatia, in qujçaia in jchtequjnj, in tetlatlâxima. Etc. yn imacaxonj, in mauhcaittonj tlalticpac, in teca mocacaiaoa, in atlacacemelleque in iuh mjec tlamantli omoteneuh itlatlatollo.

Auh in jpan matlactli cipactli: iuh qujtoa, qualcan vncan tlacatia, in mocujltonoa, in motlacamati, in avia, in vellamati, in paquj tlalticpac, in oqujchtli, in çioatl, çan ie no iuhcuj, in qujtoqujlitica matlactloce hecatl, ioan matlactlomome calli, ioan matlactlomej cuetzpalin, qujncenvica qujncentlatalhuja in matlactli cipactli, izqujteme qualtin in ontlatzonquixtia, nauhteme tonaltin, çan moch iuh otlatocatiuj, in vncâ oaçic matlactioaia ie qualcan, in jxqujch ic onacitica matlactli vmej tonalli, in tlatzonquixtia.

787X [851]

A [i.e., A person born on Four Eagle, Five Vulture, or Six Motion, all unlucky days. - Analyst]

[p. 58 is blank]

5. Ten (matlactli) is an element in the Nahuatl names for eleven, twelve, and thirteen.

his statue spent in his tribal district [temple]. One day it was [there]; one day it remained seated. And then, when it was midnight, they burned it there in [the place] which they called the god's courtyard, at the eagle vessel, [or] on the skull rack.

But if the merchant had only died on the ground[3] — that is to say, if he had not died in battle, if perchance he had only taken sick, in the very same way they prepared his statue, but only in his home did it burn — not at midnight: while yet there shone a little sun, when he already was turning on his left side,[4] when the sun hung low, they burned it.

Likewise it was said that at the time of the day sign One Serpent, if it was established precisely at that time, when war was declared and proclaimed among the people, when, it was said, war was announced, at that very time the war began. At that time all the eagle and ocelot warriors set out to battle; all followed, crowded, and filled the road. They arose, they set out, departed, marched, and hastened.

And if one were born upon the day sign One [Serpent],[5] they said, the readers of the day signs corrected it and bestowed gifts upon him. He would become a receiver of favors, worthy of good deserts and merit; he would prosper and have sustenance. But if he did not do his penances well, according to his day sign, his gifts and favors would not come upon him. He himself would harm and destroy it. It was said that by his own act he neglected it and destroyed it by vice, etc.

He who was then born they did not yet bathe; they bathed him later, on Three Deer, and then gave him a name, for the reason already many times told: the day sign of the third place, when they waited for the day, the readers of day signs considered favorable. So they took this following one for him; this time they arranged and postponed it in order to give him a very strong day sign.

And Two Death, which followed, so they said, was evil; at this time there was nothing of merit. But Three Deer, so they said, was a good day sign; this is already related. The third place was always a good time; it was a time of attainment of merit, as the readers of day signs told one. And Four

auh intla çā otlalnjc ontomecatl, quitouaqui: intlacamo oiaonjc, in aço çan ococolizcujc, çan ie no ivi in quichichioaia ieujllo, iece çan ichan in tlatlaia, amo ioalnepantla, oc achi tonatiuh, iquac in ie onmotzcaloa, onmopiloa tonatiuh quitlatinia.

No ioan mjtoa: in jquac ypan in ce coatl tonalli, intla ipanti, ipan motlalia, in jquac oiaotlatoloc, oteiaotlallujloc, in onjto, in otecaqujtiloc ieoiotl, vel iqua ipan vnpeoaja in iooc: vncan iaoqujnaia, ipan otlatocaia, ipca vaneoternaloia, vnmotema, onmacecuj, onmolinja, eoa, nēncmj, icxiconana, in jxquich quauhtlocelotl:

auh in aquin ipan otlacat ce oçelotl tonalli, quitoaia, quipāltiaia, quiocmactiaia in tonalpouhque, tlacnopilhujanj, illujle, inkcoale mochioua, mocujltonoa, vnca quiquanj ien: auh intlaca mouellamaceoa, in iuhquj inonal in, amo ipan mochioa in jnemac, in jcnopil: çan ichoatl qujnitlacalhuja, quimopopolhuja, mjtoa: inevilan conmocaujlia, quimotlāçolmjctilia. Er.

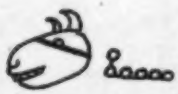
ya aquin ipā otlacat in, aiamo caltiaia, quin ipā caltiaia in Ey maçatl: iquac quitocamaca, ipampa ie mjecccan onjto: in citlonian tonalli, in jquac tlacemilhujtiltia, quipaalittaia in tonalpouhque: ichoatl ic contlatotoquilinia, vnpa quitlatequjnjnia, vnpa contlachieltriaia, injc cenca quitonalchicaoaia.

Auh in quitoquilia, vnc mjqujztli, iuh quitoa: amo qualli, atle vncā ca mācenalli. Auh in cy maçatl: iuh quitoa qualli tonalli, ie onjto: in citlonia muchipa quaican, vncan ca tlacnopilhujlitzli in iuh quitcilhujaia tonalpouhque. Auh in navi tochtli, in tlanauhcaiotia tonalli, in nauhcaiopa tlalvica, tlacem-

3. *Otlalnic: ibid.*, "Y si el tal mercador muria, de su enfermedad."

4. Molina, *op. cit.* (Spanish-Nahuatl), *Lado diuro.*

5. The text reads *ce oçelotl*; it is correct in the *Real Palacio MS.*



[787] Twentieth Chapter, which telleth of the remaining houses belonging to the sign mentioned.

Also the one which followed it, Six Dog, was known as evil. Already related is the nature of those born on all day signs of the sixth position. Nothing at all good became one's gift.

On this one they loaded and heaped up gossip and bad repute. Everything was bequeathed, forced upon, and made a burden to them. They were forced to pay. And these made one embrace, undertake, commit, and seize upon evil. They mistreated, perverted, embroiled, and defamed one; they ignored, confused, confounded, disgraced, and dishonored their elders;[1] they shamed them and sowed confusion. They spotted, ruined, sullied, smudged, and destroyed one's good reputation.[2]

Likewise was it said that he who was born upon this sixth day sign, the readers of day signs also predicted, would be only sickly and weak; or he would soon fall dead. And if he lived, he would live only in suffering; he would wander about, or spend his time in bed, or go about constantly and continuously coughing, pallid, green-faced, white with cold, etc.

[851] And those born upon this irremediable day sign they did not yet bathe; they looked ahead later to Seven Monkey. Thus they somewhat alleviated their day sign. They said: "If they live, perhaps by their penances the evil with which they were born, created, came forth on earth, budded and formed, persisted, and hatched, will reverse and be substituted."

And Seven Monkey they regarded as very good, because, as hath been said in many places, it is a day sign of the seventh place. It was said that it was the time of ritual of Chicome coatl, the likeness of our sustenance, of genuine wealth and prosperity, as the readers of the day signs said.

Inje cempoalli capitulo: ixchpa tlatoa, in oc ezquj calli, in jeich pouhquj machiotl, omjto.

Auh in contoquilia, chiquacen itzcujntli: amo no quzlli ipan machoia, ie omjto in quenamj inicliz vncan tlacati, in jpan machi chiquacen tonalli, çan atle qualli in jnemac machioa,

çan iẽ quicenmama quicemololoa in tlacatlatolli, in aujlqujzcaiotl, machi iecaujtilo, cujtilo, mamaltilo, intech ontnopi, ioan ichoan quiteccujtia, quiteccaujltia, quitechicoaltia, contemaxtoltia in aqualli, in teiçolo, in tecatzauh, in tepâçolo, in tesujlqujxti, in teucoetlaz, in teixtlaz, in teixnecujlo, in teixcecuj, in teixolotlac, in tetlaitoltili, in tepan tececenma, in teatlatzicujnj, in quiçoqujuja, in quiçoqujmotla, in quipopoxotilia, in quixpopoloa in jtlillo, in jtlapallo tenemjliz.

No ioan mjtoa: in aquin ipan tlacatia, y, chiquacen tonalli, no quipantiuia in tonalpouhque, çan cocuecanacaio iez, amo chicaoac, anoçe çan njman onmjctiuetzia: auh intla nemj çan mococotinemj, iaiatinemj, tẽtentinemj, tẽtolcatinemj, tlâtlaztinemj, pinecoatinemj, xonoujztinemj, intalcoatinemj. Er[a].

Auh in aquiquc ipan tlacatia in, amo qualtitica tonalli, xiamo quimaltiaia, quin jpan quimatitiviia, in chicome ocomatli: ic achi vmpa, quiqualtiliaia yn jntonal, quitoaia: intla nemjzque, aço intlamacocaltzitica cuepiz, mopatlaz in aqualli ipan otlacatque, oiccoque, otlalticpac quizque, onotlaque, oitzmolinque, otzicueoaque, otlapâque.

Auh in chicome ocomatli: cenca quiqualittaia, ypampa in iuh xujeccan omjto, in chicometicoaia tonalli: quiknach itlatoaia in chicome coatl, in jxiptla tonacaiotl, monqujtica necujltonolli, netlamachtilli, in iuh quitoaia tonalpouhque:

1. *Teixtolotlac*: possibly the negative *a-* or *amo* should be understood.

2. "Menosprecio en 3 ocasiones" (*Academia de la Historia MS*), p. 387. The Peñafiel Ms 2 gives *tenhuiaxtiaxilhui tee tenhuiaxtiaxiqui. Por tehuiaxtiaxia* and *tepopoloaxia*, Olmos, *op. cit.*, p. 219, gives *destroçar al otro, o quererlo al postre.*

And Eleven Eagle, and Twelve Vulture, so they said, were both only indifferent, not considered only one way; they said they fell both ways. Those who were born on both these day signs they always bathed later, at the end of the day count. At this position they made their day signs favorable.

This one, which is here the end of the day count of the group — Thirteen Motion — this one they regarded as best. For it came concluding, and with it was finished and came to an end, the thirteen day signs. Whatsoever were the deserts of the one then born hath already been told in many places.

Auh in matlactli oce quauhtli, ioan matlactli omome cuecaquauhtli, iuh quitoa onteixti çan chico qualli, amo çan centettitica, vme vitz quitoa, in aquique ipan tlacatia in, onteixti tonalli, quin cen ipan quimaltiaia in tonaltzontli, vmpa quiqualtiliaia in intonal. 787X [35]

Iehoatl in, in nican cencalpan tonaltzontli, matlactli omej olin: inin oc cenca quiqualittaia, ipampa in quitlamitica, yn ica tlantica, ica tzonquiztica matlactli omej tonalli, auh in quenami imacceoal: vncan tlacatia, ie mieccan omito.

[p.76 is blank]

been repeated counsel. She had ignored her rearing. Just so was it substantiated upon her as was the day sign on which she was born.

But in order to improve one's day sign somewhat, they bathed one on Three Serpent, for the reason that was told of all the third day signs. If they waited a day, they made it good. And if still they should wish it, perhaps they bathed him later, on Seven Water, likewise because of the goodness of each individual day sign with the number seven, as [is said] above.

And so we shall not repeat uselessly[7] nor reopen the discussion. Not just mixed, twisted, disordered, unconsidered, and profitless discussion shall we make use of or continue to work over.[8] And in order not to do this, we shall continue to mention, return, and go back to all that was said and stated. Here only one part is mentioned.[9] A word is said of the account. For all are just as in the separate accounts. All hath been mentioned — how one by one they proceeded in order: the day sign which came as good, or as somewhat good, or as in no way good. All thirteen thus go to their conclusion; because of this, all of the day signs are brought together in one group, beginning with One House, and [then] Two Lizard, Three Serpent, Four Death, Five Deer, Six Rabbit, Seven Water, Eight Dog, Nine Monkey, Ten Grass, Eleven Reed, Twelve Ocelot, Thirteen Eagle. And when all these days had ended, then set in —

auh inic achi quiqualtilizque itonal, ipan caltiaia in Ei coatl: ipampa omjto, in jxqujch eci tonalli, intla cemjlhujtiltia quiqualittaia: auh intla noço qujnequizque, aço qujn jpan caltizque, in chicome atl: no ipampa in jqualtica in jxqujch chichicovme tonalli, vt supra.

Auh injc amo ça nen totlatlatozque: titlatolçacamuzque, in amo çan tlatolxaqualli, tlatolnechicolli, tlatolnenel, iliviztlatolli, çan nen tlatolli toconnemjtizque, ticcueptinemjzque ioan injc amo çan iechoati, tiquijtotinemjzque, ticcueptinemjzque, ticcujtlacueptinemjzque in jxqujch omjto, omoteneuh, ça njcan onmocenteneoa, onmocencamaitoa, in tlatolli, ca çan ie much iuhquj in jtlatlatollo ixqujch omoteneuh, in iuh tetecpantivi, in vncan qualütiuh tonalli, ioan in achi qualtitiuh: ioan in njman amo qualtitiuh, in jxqujch ic ontlatlantiuh, matlatlactlomeei: ipampa in ça njcan onmocentlalia, izqujteme cencalpā tonaltin, in quinpeoaltitica ce calli, ioan vme cuetzpalin, ei coatl, nauj mjquiztli, macujli maçatl, chiquacē tochtli, chicome atl, chicuei itzcujntli, chicunauj oçomatli, matlactli malinalli, matlactloce acatl, matlactlomome ocelutl, matlactlomej quauhtli, auh in jquac ontlan izquilhujtl in, njman oalmoquetza.

7. *Aiiac inje*, the *Real Palacio MS* has *amo ça yiiuic*.
8. *Tiezcentlaniizque* in *ibid.*
9. *Omocentlaneoa* in *ibid.*

X 787

misery, later, in the end, he would be somewhat content.[3]

But if by chance his wealth began in his childhood, his youthful years, he received, in exchange, destruction, a miserable portion, and ended and finished with misery. And if it were a merchant, it was said, perhaps his goods would be swept away by a river and lost. And if one then, at this time, lacked zeal, it was as if his life were swept away and immersed in evil. For just of that nature was his day sign, One Water.

auh intla noce njman ipā pilpeoa, quipilpilpeoalti inetlamachūl, çan tlantica, çan cotocpol, injc conmotlanevia: auh ça icneiotl: injc ontlatzonquixtia, ontlatzontia: auh intla puchtecatl, mjtoa, aço cana tlatoctiz, tlapoloz: auh in aca çan njman ie atle onquiça, çan iuh amoiaoa, auikquiça in jnemjliz: ipampa ca njman iuhquin itonal ce itl:

But we shall speak in a few places and take the matter up. We shall go returning to,[4] explaining considerably, and explaining much, the expressions which are different. We shall hang on to it. We shall reflect much; we shall repeat, like one not tired of talking or of lazy tongue. We only merely quickly develop and superficially dispense with, hastily and superficially dispense with the above words which are quite apparent and manifest, *ut supra*.

auh injc amo cenca oc nouiian tontlatozque, tontlaxnazque in amo çan iee tlatolli ticcueptinemjzque, tictequjmattinemjzque, tictequjmatizque, ipan tompipilcatozque, titotequjmatizque, titlatlatozque, in iuhquj atotenquauhtinj, atientlatziujnj, ça ixquich ic onmaantiquiça toconpapanqua, toconpapanquastiquiça, in çan uel nenextica, ixnextica, panj caca tlatolli vt supra.

He who was then born was, like the day sign, evil. They later sought out and importuned a time of good. Then they bathed him. It was said that thus in part they reversed and made good his birth. No one knew nor understood whether perhaps something would be his reward, if he would perform his penances well, etc.

[85]

In aquin ipā tlacatia, in iuhquj in tonalli, in amo qualli, quin jpan contlatotoquiliaia, ynpa quin contlatequjviaia, in qualcan, iquac caltiaia, mjtoa ic quichicoquixtia, quiqualtilia, in jtlacatiliz, aiac quimati, aiac ontlamati, in aço ça itla imacceoaltiz, intla uellamaçeoaz. Er[a].

For so are evident the many places, if there have been as many times, where each of the day signs known as good, go. Because here are assembled and mentioned together the different ones which were made to proceed and go along in each series, each group.[5] For Two Dog taketh second place and followeth. Then come in order, following along, Three Monkey, Four Grass, Five Reed, Six Ocelot, Seven Eagle, Eight Vulture, Nine Motion, Ten Flint Knife, Eleven Rain, Twelve Flower, Thirteen Crocodile.

Ca ic nextica in quezizquican intla quezizquicaiopan ieietiuh in motenoa qualli tonalli: ipampa in ça njcan onmoccentlalia, onmocentenoa in izquitepe in tlaotlatoctia, tlanenemjtia cencalpan, cencallopan: ca ichoatl ontlaoncaiotia, ontlatoquilia, in vme itzcuintli, ic tecpantiuj, mototoquilitiuh in ey oçomatli, nauj malinalli, macujlli acatl, chiquacen oçelotl, chicome quauhtli, chicuey cozcaquauhtli, chicunauj olin, matlactli tecpatl, matlactloce quiavitl, matlactlomome suchitl, matlactlomei cipactli:

When the different days which followed along at this time had laid down their burdens, ceased their labors, ended their functions, and run their course, then set in and took up the burden—

in jquac onuetz intequjuh in in ontequjcauhque in oconmotlalilique in tlanenemjtiaia in jzquilhujtl vncan tlaotlatoctia njmā oalmoquetza, ontequjana.

---

3. *Ibid.*: "y por esto contra se tenian el refran, que dicen: que en el mundo no ha bueno, y otro malo."

4. *Tlamaxtlamiquiz* in the Real Palacio MS.

5. Corresponding Spanish text: *"a los que venian en este signo: no los bapticemos, luego, dijeronles: para el primero dia, o para el segundo, o para el tercero, o para siguiente, de los que siguen. Porque dezian: que todos estos, hasta el tercero, tenian alguna bondad."*

846 Thirty-fourth Chapter, in which are told and mentioned what they did when they visited women recently delivered, and other things which were done where a woman recently delivered dwelt.

And here it is told that when a child was born, and when [the mother's] relatives knew of it, and it was known and the news spread and was noised abroad, her family and blood relations were assembled and brought together. They set forth, and came and proceeded to visit the much revered child.

When they entered, at the very first, they took ashes; they anointed their knees with ashes; they rubbed themselves. And also they put ashes on the knees of their children yet in the cradles; or those still crawling, going on all fours; those who stood, who already took to their feet; the boys, girls, youths, young men, unmarried girls, and young women. Everywhere, on all parts of the body they placed ashes; on every joint and articulation: their ankles, their elbows, their buttocks, over the kidneys, the napes of their necks, their shoulders, but especially their knees.

[751] And it was so said and averred that thereby they would not become lame. But if this were not so done, they would become lame, and all the joints, in every place, would creak.

846 372 And also for four days they carefully watched the fire. It never went out. It continued to flare up, to grow and increase, to flare red. They thus carefully started it; it was well set. And no one might take the fire. And if anyone wished to take the fire, or a light, they would not give it to him, lest he take renown from the child who had been born, until the four days had ended, or for still a few days, when [851] they bathed him.

Injc cempoalli onmatlactli onnavi capitulo, vncan mjtoa, motenteoa: in tlein quichioaia in quimontlapaloaia in mjxiuhque: yoan in oc cequj in muchioaia, in vncan onoca mjxiuhquj.

Auh njcan mjtoa: in jquac aquin tla otlacat piltontli: in oconmatque yoaiolque, in onmachoc, in otepan ocenman, in otepan onmotecac. Niman ic nenechicolo, necenqujxtilo, in jtlacaiooan, in jcujtlaxcolloc eoa, viloa, pipilioa in quitlapalozque, in jxco, ijcpac, tlachianque piltontli.

In iquac oncalacque, oc ie achto concuj in nextli: ic onmotlanquanexvia, onmomamatiloa: yoan no quimontlanquanexuja in inpilhoan, in oc coçulti, anoço in ie movilana, coioneneuj, in ie moquequetza, in ie imjcxi caana in oquichpipiltotonti, in cioapipiltotonti, in telpupuchpipil, telpucatoton, ichpuchpipil, ichpocatoton: novian qujntlatlalilia in nextli, in jxqujcan inçaçaliuhian, in jmjhilpicaiocan, in jnquequeiultitech, in jnmolicpi ytech, yn jntzintenpan, in incujtlacxtiuhian, in jnquechtepultitech, in jmacolpan: oc cenca iehoatl in jntlanquac.

Iuh mjtoa, qujlmach ic amo tlanquananatzinjzque: auh intlacamo yuh muchioa, tlanquananatzinjzque: yoan nanatzinjz, in jxqujcan in çaçaliuhian.

Auh yoan navilhujtl in vel qujpia tletl aquẽman cevi, xodatica, oalantica, oacalantica, mopipitztica, vel qujcpeoa, vel ic peuhtica: yoan aiac vel ontlecuj. Auh intla aca ontlecujznequj tletlecujc: amo qujmaca, injc amo qujtleiocuiltzque piltontli, in otlacat: ixquichica in ontlamj navilhujtl: anoço in oc ixquilhuitl caltitzque.

[p. 112 is blank]

151 553 Thirty-fifth Chapter. Here is told what was done when they bathed their children, and how food was eaten when they gave them their names; and the discourse which the old people gave when they addressed the child and the mother.

Injc cempoalli on caxtolli capitulo: vncan mjtoa yn tlein muchioaia, yn iquac quimaltiaia impilhoan, yoan injc tlaqualoia yn iquac quintocamacaia: yoan in tlatolli in quitoaia vevetque, in quilhuiaia, pilnotli: yoan in tenā.

653 And when he was bathed, quite early in the morning, in the morning light, when the sun appeared, they had the small children perform the naming ceremony. They went out shouting and panting on the roads; to the entrances they ran. Thus they went calling out what he had been given as a name, as hath already been mentioned, in a certain place. They took the naming ceremony gift, parched maize toasted with beans. They provided it with beans, many beans, offered in a vessel:

Auh in iquac maltia, çan iooztzinco, tlavizcalpā, iquac yn oalmomā tonatiuh, quixicvenquaqualia im pipiltotonti tzatzatzitiui, yhicaoaca, yn vtlicapa, quioecpa, motlatlalo, ic quinotztiuī, in tlein ītocaiotiloc piltontli, in juh ic omoteneuh, ceccā quinanamoia, in xicventli, inquitl in quicequi, hecio, quēciotia, moca ietl, xicaltica quimana.

151 And it is said that so was the custom if someone were born on a day sign beginning in the first position (as hath been said in many places). If it were a good time, then at once they quickly bathed him. Or later, they set it aside and skipped a day, so that they could make good the feasting and drinking for the child.[1]

Yoā mjtoa iuh tlamanca intla ica ipā otlacat ynjc cemilhuitl vmpeoa tonalli (ca mjeccā omito). yntla qualcan njmā iciuhca conaltitivetzi, auh quin nonqua, contlalilia oc conchololtia, ynjc quitlatlaqualia, pillaqualo, pillaoano:

But if they could not do so then, they bathed him later, on the third day sign. As here it appeareth in [the series of] One Eagle, the one perhaps then born they would bathe later, on Three Movement.

auh intlaca ic moveliti, quin ipā caltia yn Ey tonalli, yn juh nican neci ipā ce quauhtli, yn aquin ꝑa ipā otlacat, quin ipā caltitzque in Ey olin,

Those whose fathers and mothers were poor, the indigent, who were in misery, and had nothing to use, with which to gather together and assemble people, only with affliction, sickness, and misery bathed their child. For they only aggravated and worsened it when they did not delay, defer, retard, procrastinate, or postpone [the day of bathing].

ichoā in çā tlacococavia ytaboan ynāoā in çan icnoꝑtaca, in ça quitzactia icnoioti, atletzin in polivini, in tecentlaliloni, in tenechicoloni, ic çan cococatzin,cocociotica, icnotlacaiotica conaltia yn jnconeuh, ipāpa in çan quitototztivetzi, quitototztiquiça, in aocmo cōvecatlaça, cōuecatilia, cōnechcatilia, cōnechcatlaça, cōchololtia,

But if the fathers were rich and prosperous, if there was wherewith to eat, they selected for one a later date, on the seventh day sign; at that time they bathed the child and placed him in the cradle. This was because, as hath been said, they always considered the seventh day sign good. At that time they held an important banquet. There was drink and

auh intla motlacamati, mocuiltonoa tetahoā, in vncā quiquanj, quin ce vmpa quimattivi yn ipā chicome tonalli, yquac caltia, yoan quicoçolaquja im piltontli, ypampa yn juh onjto mochipa quiqualittaia yn 7. tonalli, yquac quivejchioa in tecoanotzlaiztli, athioa, tlaqualo, novjiampa, xonochitlāno, oalhuj in xochicauhque, nequequeçalo, nepopotzolo, auh in

1. Cf. Sahagún (Garibay ed.), I, 13, 11, and II, 38, 7-8; also Anderson and Dibble, *op. cit.* Book II, "The Ceremonies," pp. 152-153.

●851 food. From all parts flowers were taken; all the flower bearers came. There was jostling and crowding. And the old men and old women greeted the small boy and his newly delivered mother. They said:

"O my beloved grandson, thou hast endured suffering and fatigue. For thou hast come here to earth; thou hast appeared on earth. Thou shalt behold, come to know, and feel pain, affliction, and suffering. It is a place of torment and affliction; of constant torment and affliction; a time of torment and a time of affliction to which thou hast come;[2] a place of bitterness, a place of much work and affliction. Perhaps we shall receive as merits and as good deserts that for a short time thou shalt be lent to us. For thou art the living image, the likeness, the noble child, and the offspring[2] of thy ancestors, thy beloved grandsires, thy great-grandsires, thy great-grandmothers, the grandfathers of thy nephews, who already have gone beyond, who a short time ago came to stand guard for a little while, here where thou liest and hast endured suffering and fatigue, O my beloved grandson. For our lord hath sent thee."

Forthwith they petted him and stroked him with their hands, to show that they loved the child. Also at once they addressed and greeted his newly delivered mother. They said:

"O my daughter, O my beloved daughter, my lady, my beloved lady, thou hast endured suffering and fatigue. For in some way thou hast separated thyself from and left the jeweled necklace, the precious feather which was within thee. Now that he is come forth on earth, you are not indivisible; you will not be joined together, for you are separated. What will our lord require? Perhaps for a little day we shall take him as lent to us. We shall love him like a precious necklace or a precious stone bracelet. Be calm and modest; take care. Do not relapse into sickness nor let accident befall thee. Do not try to be up and about. Be careful, in convalescing, when they place thee in the sweatbath. And do not neglect the child. Take care of him. Even in thy sleep, be fearful for him. Do not pierce his palate, [in nursing him]; do not crush him in thy sleep; do not let him sleep unwatched, so that thou nowhere

piltontli quitlapalos in veveţ̄, yn ilamatque, yoā in inātzin mixiuhquj, Quilhuja.

Nozhujuhtze, otiquihjovi, otiçiauh, ca otioalmovicac in tlalticpac, otimotlalticpacquixti, tiquittac, tiematiz, ticichecoz, in tecoco, in tetolinj, in tlalhjovilizzli, ca tetoneuhcā, ierchichinatzcan, tetotoneuhcan, techichichinatucā, tetoneuhian, techichinatzian, yn otioalla, cococ yiecoāl, teicnotlamachtican, aço tiealhujltiz, timonicceoltiz, aço achitzinco timitztotlanevizque: ca timixpta, timpatillo, timeaço, tintlapallo, tintzicuevilo in mocechiuhcaoā, in mocoltzicinos, ỹ machtocā, yn mopṗtcoa, in machcocoliboā, yn ie necheca mantivi, yno cuel achic, yno cemilhujtl, ontlapieco, yn vncā timononltinoc, otiquihjiovi, oticiauh nozhujuhtzine, ca omizcoalmicali in totecujo,

[illegible]

nimā ic compēpetla, cōmapēpetla, ic quinextia, ynjc cōtlaçotla piltontli. Nimā no ic cōnotza tontlapalos yn inātzin mixiuhqnj, Quilhuja.

Nochputze, nochputzine, cinapille, cioapiltzintle, otiquihjovi, oticiauh, ca oquēttcltzin mixxtlalloti, mixxtlalcavi in cuecatl, in quetzalli, ynjc otimapēticatca, ca otlalticpacquix, acenonoqua yn amonmotlanamjctizque, ca oanmoriallotique, quē quj-monequiltia in totecujo, aço cemilhujtzintli, tictotlanevizque, ticmcateuhtlamatizque, timacuextruhtlamatizque, ma oc yvjiā, ma oc iocuxca, ma oc xōmomalhuj, ma tōmocuxanj, ma tōmonevjiavi, macamo xōmopūpuxcanequj, ma yvjian in tlcalmimatīz, in temazcaltzinco mixnoncalaquizque, auh ma tocōmoxiccavili in piltzintli, ma xocōmoccitlavi, ma oc mocuchpan xocōmimatto, ma tocēcētzoponj, ma tocōcochpacho, ma tecconchcauh, ma çā tehoatl tocōnevilvi, ma çā ic tocōquelo, ca oquimomacavili in tutec.[2]

2. Cf. Sahagún, "Historia de las cosas de la Nueva España," p. 280: "quebrantamos de la piedra que se halla a veces y hija."

85/●

mayest bring mishap to him. Do not do so intentionally; for our lord hath given him."

Thus only briefly they greeted her, lest they tire her by useless talk.[1]

Yc çan achiccin ic conclapaloa, injc amo quizzonteconcaque.

1. Corresponding Spanish text: "reformador hijo, y nuestra respuesta de nuestra salud; mirad no seais en enfermedad por nuestros enfetos; y nuestra respuesta de este hijo [sic]. Mirad que los madres, cual acostumbran, mostrar a sus hijos desenojados, o quando mostrarse: si no les quitan la sana, con flores: mostrarse agradecer al poderoso, y mostrarse. Mirad que pues que nos lo a dado nuestro señor: no le perdamos, por nuestros enfetos: y no se mostrar desagrados, con sus palabras."

[p. 116 is blank]

574
851

Thirty-sixth Chapter, which telleth how a feast was held, and what the order of service was, and how there was drinking of wine.

Inic cempoalli on cextlli nen capitulo: ytechpa tlatoa yn juh mocemonoznaia, yoan in juh cana tlatequitli, yoan in juh tlaxamaia.

And as to the invited guests: already there was jostling among the guests. All took their respective places; the houses were entered. There was disorder and scattering about; there was wandering and there were disputes, rushing about like fools, hurrying, hastening, and unrest.

Auh in tlaconanotzalti, ic cuel iô, nequequepalo in cuume, netlecco, calcoa, tlaxmelivi, tlaxmoiaoc, nexipololo, nciaxaxamico, tlaixtomaco, tlildacivi, ycioa, netetequipachoolo,

[276] For everything, assignments were made and work distributed. First came the tobacco servers. Tobacco was served; one was provided with tobacco; tobacco was smoked. Then the flower servers followed them. They provided and gave them flowers; they favored them with crowns and garlands of flowers; they provided them with flower crowns and garlands. They arranged before them bowls with tobacco tubes. They sat smoking, inhaling the fragrance. All smelled it. There was a pleasant and fragrant odor.

ceceniamiti ipâ nexhiquetzalo, netetequipanco, iacattiuh, in teyiciuacac, teyiciuaco, teyictilo, yietitilo, njmâ conoquilia yn tezochiuacac, tezochitin, tezochimaca, contequia in icpacxochitl in zochicuacatl, tricpacxochitin, tezochicouacatin, tzixpiuauhmatza yn jiecxitl, tlachichinaoltoc, tlauecatoc, tlaneco, tlaxiaztoc, tlavevefintoc:

And thereupon went the server, and following him those who changed the courses and carried [the food] in their arms. They served the people, placed them in order, went placing the people in line, putting them all in line. Thereupon all ate. [But] first they cast on the ground [a mouthful of food].[1] Later something was reserved, put aside for their servants.[2]

auh njmâ ic ic iauh in tetlamacac, quiocotivi, in tetlanamjctilique, in tlaxapaloque, tetlanaca, tevipana, tepilotiuh, tecempilotiuh, njmâ ic ic tlaqualo, achtopa, ontlatlatlaça, çaçapâ netlacavilo, ic tlaquaja ynteltivicalhoâ:

[277] And thereupon also went the chocolate[3] server. In just the same way he went arranging the people in order, placing them in line. He neglected no one; he was very careful with each one. He went placing for each one the stirring sticks with which the chocolate was beaten, whereby the chocolate was consumed. Chocolate was put aside for each of them — they put aside chocolate for their servants, [as well

auh njmâ ic no ic iauh in tecmacac, çan ic no ivi teviquantiuh, tecempilotiuh, niac quiscaoa, vel mixpeztiza, contequilitiuh in aquavid, ynic mocuchoa cacaoati, ic ahatlica, tezolocavilo, quiquatlacavja, inteltivicalhoâ, in vicoaj, in tlacoaaj, in quiquaaj netlacavilli,

---

1. Corresponding Spanish text: "*entre que comemos a comer: los convidados, la comida que les traen: tropiezan los huesos de la comida, y revolcando el suelo: a hazerse del dios Tlahuizcalli.*"

2. *Ibid.*: "*los repartidores de la comida . . . traian comida a cada uno, ygual en comida [sic]: y la ponian delante, del que estaua acomodo: assi orden de ahipandose, con diuersas maneras de gan: y perdidos en los ahipandose: unos unos contra, con diuersas maneras de comida, con enojo, y pesadez. . . . Acauada comida, dauan los cubres a sus amos, y tambien los suyos, y ahipandose.*"

3. *Ibid.* la concordance word in same description. Cf. Molina, *op. cit.* (Spanish-Nahuatl section), "*Beuer agua, atore o cacaoa. o, ati.*"

574 as] the vessels to carry, keep, and transport the leavings.[4]

851 Then, for a short time, all sat relaxed, watching; all sat content in the place of lingering, in the banqueting place. But if some were not well satisfied, nor happy, nor content, with the chocolate, the food, the flowers, and the tobacco, etc., they only ran away angry. They quickly arose and sprang to their feet, leaped up, glared in rage at the drink and food, and went about chattering, babbling, jabbering, multiplying it and shouting, doing it in crescendo.[5] Thus oppressed and troubled, they went to seat themselves at their homes and in their houses. And those who had left in such a manner, those who had only become enraged, if they were noted, later, next day, once more they received them[6] and brought them in, consoled them, when it was the time of finishing the food.[7] In their behalf it was celebrated; they were consoled and made joyous.

vncā achitzinca ompacoatoc, nepiclotoc, vellamachotoc in nepicloian, in teoanoteztaloian: auh in cequjn in amo cenca tlavelmati, vellamati, movelmati, yn atica, tlaqualtica, xochitica, yietica et.[4] çan motlavellaloa, moquetztiqui, moquetztiquiça, cholotcoa, maçoma, motlaqualçoma, tlātlatotivj, popolocativj, tlatetotiuj, tlātlanauhtiuj, tlanauhtiuj, tlanzubpactiuj, ic oallatepachoticate, moxixicoticate, yn otnotlalito inchā, yn jncalitic: auh intla oittoque in iuh oquizque, in çan oqualantiaque, quin imuztlaioc oc oppa quinana, quimonjcviana, quinioloviuja, in iquac ie apeoalco, inca nechioalo, iollaliło, papaquiltilo,

[262] And the women only drank a gruel, perhaps a gruel of wrinkled *chía* cooked with maize, or a drink of pinole mixed with *chía*,[8] which they drank.

[263] They gave them [gruel] topped with honey, or with chilis, yellow chilis, small hot ones, or hot green ones, or with squash seeds on it.

auh in cihoa çan tlayia, aço chiantzotzolatolli, anoço chianpinolli in quia, in quinmaca, necpanj, anoço chilpanj, chilcuepanj, chiltecpimpanj, chilchopanj, aiooachpanj,

574 And when it grew dark, the old men and women drank wine. They gathered around and congregated. They set up before them that from which they drank, called the flower vessel, and their drinking bowls and wine cups, the serving vessels.[9]

273 851 auh yn oioac in vevetque, yn ilamatque, tlatlaoana, mohololoa, mococentlalia, ymixpan quioalquetza yn intlaoanaia, yn jtoca xochcomitl, yoā yn intlaoancax, in jntetlaoā, in tetlamamacnoj,

[554] The wine server, the server, first began: so he went to the one of highest rank, the first in rank, the one in first place. So he went in order, going in line, and so were left those of lesser rank, of inferior station, in last place. He continued serving the wine, perhaps white, or watered, or honeyed;[10] those which were stored and prepared for the drinking ceremony. It was carried there in jars for dregs, in wine jars and dipping vessels.

achto iē vmpeoa in tetlaoanti, in tetlamamacac, njmā ie ic iuh yn jiacac, in tlaiacac, yn jiacaiocā, ic teviplītiuh, teocmpilotiuh, ic ommocaoa in icuitlapilco, in tlacuitlapilco, in tlatzaccan, quioaltecatimanj in vctli, aço iztavctli, anoço aivctli, tlachioalvetli, yn otlalilōc ochichioaloc ic pillaoanoc, ontlaçaco inxaiocomjc, inoccomjc, intlatemovilcomjc,

---

4. Interpretation is provisional. For this, Sahagún, in the corresponding text, writes: *"y las cosas del cozer, donde a ser cozidas."* See n. 2.

5. The sense is apparently inexplicably reversed to read disappearing; cf. *Real Palacio* MS.

6. *Or oyyan quinmaxiaa in ilhiā.*

7. Corresponding Spanish text: *"a esta dha Ramona, Aparadora: porque en el se acabava todo el combite."* Cf. also Anderson and Dibble, *op. cit.*, Book I, "The Gods," p. 23, and Sahagún (Garibay ed.), Vol. IV, p. 321. In *ibid.*, I, 21, 24, it is referred to as *"aluadiadora a la que cozido y bolido."*

8. Cf. Anderson and Dibble, *op. cit.*, Book VIII, "Kings and Lords," p. 59; Book X, "The Ceremonies," p. 91 (*chiampinolli*).

9. In the *Real Palacio* MS, *yn tlaoanoni, y tetlamamacnoni* follows *tetlaoanoni*.

10. Corresponding Spanish text: *"hechico de agua, y miel cozido, con la rayz: el qual Ramona aparadi, que quiere decir, guisar de agua: la qual tenia aparejado, y guardado el seruir del combite: de algunos dias antes."* See also Oviedo Gonçalvez de Lizao: *El maguey y el pulque en los códices mexicanos* (México: Fondo de Cultura Económica, 1959), *passim*, and esp. pp. 167 ff.

And the wine server, if he saw that those whom he gave wine did not become intoxicated and in a stupor, but only sat staring and grimacing, once again turned to the left, made a beginning from the left—that is, beginning where he had left off, with those of last place, the lesser in rank. So at that place he made a beginning in order to make them drunk. Thus he went reversing and rearranging the process of making them drunk.

So there was singing: there were songs of sadness and tears; or only broken singing, each one as he liked, each outdoing the others. There was the giving of pleasure, of much contentment. There was the encouragement of one another, and tearful greetings. And some only hummed, singing secretly, or did nothing. And some did nothing else but sit content and rejoicing, laughing and making witty remarks, making others burst into laughter as if their sides were sore. They sat exhausted with mirth[11] if they heard something which moved them to or diverted them with laughter. It was as if dogs were barking.[12]

Just so was it done at banquets and feasting, and assemblages and gatherings of people, and their recreation and the giving of dances, etc., when someone had a feast for the child to place it in the cradle, and the place where he was put in the cradle was watched.

auh in tetlaoanti intla quimjtta quintlaoantia, yn 574
amo ivinti, in amo jamanja, in çan itztoque, izpepe- 273
iontoque, ic no cuel iẽ copuchilochtia, tlaopuchcopa
quipeoalcia. q. n. in vncã oquicauh, in tlattaccan, in 851
tlacuitlapilco, ic nẽ vncan quipeoaltia, ynjc tetlama-
maca, ynjc tetlaoantia, ic quicoeptiuh, quipapatlatiuh
in iertlacatilia:

ic necuicatilo, netlaoculcujcatilo, nechoquizcuica- 851
tilo, anoço çan cuicaçacamolo, no çac tle quoca, ne- 574
cujcapanauilo, necemeltilo, nocecemeltilo, neellaqua-
oalo, nechoquiztlapalolo, auh in aca çan tẽtencuica- [533]
tica, yhichtacacujcatica, aiac ica quichiuhtica: auh
cequjn çan qujxcavia in pactoque, im papactoque,
vevetzcatoque, camanalotoque, vetzquiztequittoque,
iuhquin ixtilli quaquuhti, ommimjctoque in ve- [522]
utzca, yn onoitla quicacque, in tevetzquiti, tevetz-
quiceuh, iuhquin tlananalco.

Oyvin in muchiouia coiotl in tecoanotzalizt̃li, in
tecẽtlalilizt̃li, tenechicolizt̃li, tecevilizt̃li, teitotilizt̃li.
et.[a] Yn iquac aca quitlaqualiaia in piltzintli, ynjc tla-
coçolaquja, tlacoçolaquiloian nepiclo.

11. Possesses in the *Real Palacio* MS.
12. Thinned sentence in MS.

[p. 120 is blank]

574 Thirty-seventh Chapter, in which is mentioned how the festivity was performed; and how the rulers and merchants of old provided banquets, even as to this day they have been doing.

Injc cempoalli on cactolli omvme capitulo: vncan moteneoa in cujcujcalitli catca in quenjn muchioaia, yoā in juh tecoanotzaia in veveintin tlatoque, yoan in pochteca, yn juh noma axcan quichioaia.

574 And the manner of doing nowadays: when one holdeth a banquet for the sake of his child, so it is said, they baptize; the head is washed; food is given. So was it done; just so were guests procured and invited; [as] in other banquets were the distribution and the seating according to rank.

Auh in axcā ie ic tlamanj yn iquac aca ypampa tecoanotza ypiltzin, ie mitoa tlaquaatequia, tlaquatequiloia tetlatlaqualtilo, çan ie muchioaia, çan ie iuh coatioaia, çan ic iuh tecoanotzaloia yn oc cequj ypan cooaiotl, tetlacamachiliztli, tetemoliztli.

574 So here a little is divulged of the invitation to banquet. But among the rulers, the princes and noblemen, those of illustrious lineage, or when somewhere riches and wealth had been procured, then there was avarice, among the merchants of Pochtlan, [or among the artisans, the craftsmen,][1] the skilled workers, by each group separately there was bringing of goods according to custom; guests were procured, wealth was procured, and there were invitations.

Jc çan njcan tepiton onmonextia in tecoanotzalistlatolli, tel in tlatoca, im pilpā, im pillovā, tecpilpan, yn anoço cana netlacamachoian, necultonoloia, tlatlamepā, im puchtla, in puchtecapā, toltecaiopan, cecentetl injc netquioaia, ynjc tlamanja, ynjc tlamanca, ynjc cooatioaia, netlacamachoia, necoachioaloia,

When somewhere there was great congregating, there was indeed trampling, shoving, and crowding. Entry was impossible. There was no recognition of the invited guests. Indeed, there was trampling, crowding, jostling, and shoving to one side. Nowhere were available seating places, spaces to occupy, or seats to use.[2]

in cana vel moveychioa, vel mõocça, tzitzica, cẽcatzca, nonnesquilo, ahmiximati, yn tlaconnotzali, vel nequequeçalo, nepopotzolo, nexnozocolo, ahujc xoquioca, ācan veli, in netlaliloia, in ielioaia, in tetlalilloia,

However, it was the task, concern, and charge especially of the attendants, those who greeted [the guests] — their great concern — to search and watch well. [The host] commissioned them each as servants, officials, and servitors, so that they could look with care to recognize one, no matter from where the banquet guests, those bidden to the feast, the invited ones, had come.

oc cenca iehoan intequjuh, innecuitlavil, ynix intequjuh, vel innecuitlavil, vel mixpeztza, mixpetzoa, quimõcaniantia, quintetequippantia, quincõcocoltia in techixtque, in tetlalique, ynjc iehoan vellachia, teximati, in cẽpa iẽ ooallaque coame, tlacoaiotzalti, tecoaoa,

574 431 There ascertained well what could be done for them, so that they might be well received, and that, in the distribution of goods, none might be forgotten. All which they came by and received as gifts,

iehoan vel quitellbuja, ynic inca nechioaloz, ynjc vel namiconque, ainc ilcaoaloz, ypan tlacotonia, much intech aciz, yn nemactiz, yn jxquich ic otlatequililoque, in chielitilo, ynjn ca oytoloc, yiemacma-

1. In the Real Palacio MS, the words anoço tlacochichiaque, teiacopan, follow pochteca.

2. In Bibl. nal follows netlalilloia.

532
K787
[534]

[534]

[851]

— After Pane y Troncoso

16-20. One Flower: musicians, entertainers, embroiderers (Chapter 7). 21. Seven Rain (Chapter 8). 22, 23. Eight Flower and basking of child (Chapter 9).

[p. 126 f]